

Scientology

Published by the Hubbard Association of Scientologists, Inc., Phoenix, Arizona

Issue 8-G

COURSES STRESS CLEARED AUDITORS

student requirements high; dr. hubbard makes tapes
for use in london, phoenix, and philadelphia

the time track

"Ikey" Stone of Pasadena finds that preparing for the marriage December 25 of an 18-year-old daughter, "with all the trimmings," has certain time-consuming proportions. . . The Phoenix firm that bound "8-80" is considering a hard-cover, loose-leaf binder for preserving copies of SCIENTOLOGY, if there is sufficient demand. . . Joanna Walsh of Hollywood writes that application has been made for a national classification in telephone directories for both Scientology and Dianetics. Also, she writes that they're trying to prepare give-away literature on Scientology which would be available to other Associate schools. Anyone interested in either project should write Joanna or Hardin at Scientology Council, 7070 Hollywood Blvd. . .

Speaking of telephone directory listings, Seattle already has a Dianetic classification, with eight names, and Delbert McElvain sent us the yellow section to prove it. . . Carl Jardine and LaVerne Jammarron of San Diego whirlwinded through the various Scientology and Dianetic facets in Phoenix recently. . . Few will believe this, but "Smoky" Brand of El Paso finally has unhorsed himself from his two-wheeled steed. It was the inconvenience of strapping an E-Meter to his back that put him in the car-owner category. . . Exactly 31 persons clipped the newspaper article about two-tone babies baffling English doctors and sent it to this office. About half asked if this was "The Divider" in full restimulation; others wanted a this-life analysis of the phenomena. . .

Scientology is a magnet drawing Mr. and Mrs. Don Schaffer back to Phoenix, the city they left in 1924, from their Long Beach, Calif., home. . . Also joining Phoenix Scientology circles is Don Hunt of Chicago.

Philadelphia course now in progress and the Phoenix course being given by Dr. L. Ron Hubbard's office have demonstrated the increasing public interest in Scientology by getting off to a flying start.

The Bachelor of Scientology courses have as their requisite, certification or knowledge equivalent to an H.C.A. since they handle only students well grounded in fundamentals.

The long hoped-for goal of cleared auditors is achieved at last in these courses. The general public has for some time demanded that auditors should be cleared before being permitted to practice and the public was entirely correct in their belief that only cleared auditors can attain results of an optimum nature. Before being granted his diploma, the student in these new courses must be cleared, a state made possible in the relatively short time of class attendance only by the speed of theta clearing.

Dr. Hubbard, who is lecturing in Philadelphia for three weeks until December 19, is personally clearing many of those attending that course. Also in training there is his son, L. Ron Hubbard, Jr., who was early cleared by his father and who has developed considerable facility in Scientology, both as a research auditor and as a professional practitioner. L. Ron Hubbard Jr. has been working in his father's office in Phoenix, the national HAS headquarters.

The lectures, totaling more than sixty hours, are supplemented by earlier lecture material. For the first time in the history of Dianetics and Scientology, a series of lectures is being given after the text for them was written. The professional student is instructed from a special text written by Dr. Hubbard in England. This text is not generally available, being very staccato and technical and needing the lectures for interpretation.

The lectures are being recorded with high fidelity tape equipment and two copies made of each lecture. One of them

will be used in London. The other copy is to be used in the college at Phoenix. The original is retained by the Hubbard Foundation in Philadelphia. Only London, Philadelphia and Phoenix will have this series which will not be recopied and which will not be available elsewhere than in these schools.

The reason for giving this course only in these three areas is stated by Dr. Hubbard, "The over-all task of making these techniques work uniformly depends upon theta clear auditors. I would not trust these very advanced techniques into the hands of auditors who were not good, solid theta clears. In their hands we get excellent results. Unlike the general techniques of Scientology, the technique taught here, SCIENTOLOGY 8-8008, is quite dangerous in the hands of unethical people and the only way we can guarantee that ethic is to clear the auditor. Clearing has to be an essential part of the course. In Phoenix, London, and Philadelphia we have clears who can teach and audit. I am frankly a much wiser man about trusting a good technique to a bad auditor. The clearing staff of these schools is even more important than the instructing staff."

In Phoenix the clearing staff of the school is headed by L. Ron Hubbard Jr. B. Scn., who will return shortly from the Philadelphia lectures to resume his duties in his father's office. In Philadelphia, the clearing is supervised by John Noyga, HDA, B. Scn. In London the staff is headed by Dennis Stephens, HAS, HPA. All three of these men were cleared, coincidentally, by Dr. Hubbard himself.

Establishment of these schools does not mean in any way that associate courses are to end. Associate courses lead to certification as H.C.A. and are generally re-

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SCIENTOLOGY

Journal of the Hubbard Association
of Scientologists, Inc.

1405 North Central
Phoenix, Arizona

Editorial Director: ALPHIA HART

Published Twice Monthly

Ten cents per single copy
\$2.50 per year

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Scientologists, Inc.

clearing of auditors of major importance

(Continued from Page 1)

quired background for the degree work. The basic knowledge of Scientology as contained in the course books is vitally necessary to the new material. The Philadelphia Foundation still conducts an associate course in addition to the degree course.

The curriculum of the degree courses in Philadelphia, London, and Phoenix is arduous. There is a great deal of student co-auditing under staff supervision as well as staff auditing of the student.

New classes start in all three degree schools on January 2, 1953. The new series of lectures and the texts will be available on that date in all three of the schools.

The course in Phoenix and Philadelphia is basically one month with additional time as the staff may judge necessary to guarantee a good profession. Theta clearing is the main reason why the course can be given in such a short space of time for the ability to learn has been measured to rise as much as a factor of five.

For his degree of Bachelor of Scientology, the student must pass an examination in the principles involved, must be a stable theta clear or better, must have done the required laboratory work, and must show some proficiency in his work.

After graduation, on submission of acceptable evidence of his application of Scientology and demonstration of good standards of practice, the B.Sc. is given his degree as a Doctor of Scientology.

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the scientific method

By JOHN W. CAMPBELL, JR.

The Scientific Method is based solidly on definite rules, but is none-the-less, like the American way of life, something that must be lived to be fully understood. The United States has a Constitution, but the American way of life is far more than that; so the Scientific Method is, while based on certain readily cited rules, far more than those rules.

For one thing, the Scientific Method implies zestfully, gleefully attacking, with every available weapon of logic, every possible logical loophole in, your own structure of logic and theory. It requires that a man tear into his carefully-built theory with the vim, vigor, and spite of his worst enemy. It implies that a scientist's best friend will review his work starting with the premise that it's all wrong, and do his best to prove it's wrong.

For the intellectual triumph, the warm glow of victory in science, comes not from producing a new theory, but from producing a new theory that stands up, and is useful, even when the most knowing make deliberate attempts to find a flaw.

The Scientific Method is behind the testing of Navy armor plate. The production of a perfect piece of 16-inch armor plate is routine and gives no special satisfaction. But the production of a slab of 16-inch armor plate with a 16-inch armor-piercing projectile with its nose buried in that armor, a plate bulged, distorted, but unpierced and unbroken—that is a triumph and satisfaction. We don't test the 16-inch plate with machine-gun fire, or with 6-inch projectiles. Test it with the heaviest, deadliest weapons you've got; then, and only then, do you have something to be proud of.

So with theory.

There are rules for argument that lead to the building of a theory; they can be condensed to three key, critical points, the sense of which is clear. The problem in application is the subtlety with which violations of those rules can creep in. The critical rules are:

1. Argument by appeal to authority is of no value whatever.
2. The observations, not the observer's report, are the important data.
3. No theory, however well-established or long-held, can stand in the face of one relevant, contradictory fact.

The first of those rules is the one that is most often violated, usually quite unintentionally and without realizing it. Everybody knows that appeal to authority is no sound way to argue a case, even if the authority happens to be right. Yet, so subtle can appeal to authority be that it is exceedingly easy to miss noticing its insertion; the preceding sentence, for instance, deliberately exemplifies one type of very easily missed "appeal to authority," actually the most common of all such ap-

peals. "Everybody knows," "of course," "naturally" and similar phrases are the slipperiest customers in that respect. "Everybody knew" the world was flat for a long, long time, and "of course" the Sun went around the Earth, as any fool could plainly see. And common clay and the precious ruby have nothing in common—nothing, that is, except the same elements in somewhat different proportions.

But even the less subtle appeal-to-authority that is stamped with the Great Name is a source of immense amounts of trouble. It was not Aristotle's fault that, for nearly a thousand years, science was stopped still by consistent appeal to Aristotle; he didn't claim he knew all the answers—the scholastic arguers did. Even today, in an age which has some understanding of the scientific method, Great Name arguments show up—except, of course, that the Great Name himself has become a Great Name by most carefully refraining from using that method! The sentence, "Einstein says that nothing is faster than the speed of light; it is theoretically impossible," contains two arguments by appeal to authority of present theories. But a theory is not a fact—it's an intelligent set of opinions, and no more, as any scientist realizes. So far as the Great Name argument goes, those are easy to spot, and their value comes into focus very quickly if you simply substitute the arbitrary name "Joe Doakes" for the Great Name. The corrected, scientific-method sentence above—so far as argumentative values goes—would read, "Joe Doakes says nothing is faster than the speed of light; in his informed opinion it appears impossible."

Scientifically, there is no difference whatever between the two statements, so far as evidential value goes. The evidence-statement on the subject would read, "Einstein suggested, and physical experiment appears to prove, that nothing is faster than the speed of light; current physical theory, which seems to fit most of the observed data, indicates it is impossible."

That is, admittedly, a much less solidly satisfying sort of statement. It sounds weak, uncertain of itself or anything else. And it is the sort of statement—the sort of thinking—that went from the first small scientific evidence of the atomic theory in 1800 to atomic fission in less than a century and a half. It is the scientist—who operates on the principle that he doesn't already know all the answers—who is looking for new and better answers. A man who thinks in terms of "This is the answer, I know this is true. That is impossible, because it disagrees with what I know," does not have to do research. He already knows the answers. He is in no danger of making new and disturbing discoveries that might upset his certainty of mind. The scientist, on the other hand,

operates with the certain knowledge that he is uncertain; he is never disappointed, for new data is constantly being found—he's looking for it—that shows that he was, indeed, a bit mistaken.

To the non-scientist, who likes to work with Truths and Certainties and think in Absolutes, the method of uncertainties and probabilities seems stifling, an impossible method of operation. It is so impossible that it produces, in a single century, electric light and power, radio, television, atomics, the entire science of organic chemistry ranging from dyes to synthetic drugs, automobiles, airplanes—practically an entirely new civilization.

By realizing that no theory is final, complete, or perfect, a new concept is admitted: a theory is good so long as it is useful. It is, naturally, a very pleasant thing if the theory also happens to be true, but that (shocking though the thought may be to the layman) is not at all necessary. The really important question is not, "Is it true?" but "Does it work?" If it works, we can use it and pretend it's true; if it is true, that's an added bonus.

This reasoning, which seems to some specious and downright dishonest, is the only method so far found that produces results. Look about you: every product that has been touched by machines in its production is a demonstration of the observed fact, by provisionally assuming a theory is true, concrete, useful results can be obtained. And that by maintaining a willingness to discard or modify that theory at the first sign of failure, progress is made.

For if a theory is good only when it works, then the first time it fails to work—the first fact it encounters which does not fit—the theory must be discarded, and a new and better one found. Only someone who insists that a theory is Truth would hesitate to discard a theory that didn't work. And a scientist never insists that a theory is Truth! only that it is useful.

When an apparent contradiction appears, however, the most careful checking must be instituted. First: check the interpretation of the theory. The basic concepts of the theory might be right, and the application of those concepts wrong. The reinterpretation of the theory may explain the new fact. Secondly, and actually simultaneously, remember that the observation, not the observer's report, is the datum, and repeat the observations. The observer may have been wrong. Men can't see beyond the violet or below the red; quinine makes a man's ears ring, so he hears sounds that aren't there, and no man can hear sounds above 20,000 cycles when they are there. Under ultraviolet light, the human eyeball glows slightly, so that one sees a mist of light that isn't there, but since we can't see ultra-violet light itself, an observer will not see the source of ultraviolet that is there. Always check the observations; the observer may be wrong. But actual observations, facts are **never** wrong.

But all of this is, in essence, a discussion of the scientific method of argument, of thought. There is, at the root of it all,

the scientific technique, the final test and proving ground of all scientific thinking. Ideally, the scientific method follows seven steps:

1. Make a series of careful observations.
 - A. These observations must be repeated, and are acceptable as observations only if many people following the prescribed techniques can duplicate the results.
 - B. Variations of the prescribed techniques must be tried to eliminate the possibility that the observed results might be due to a factor other than that intended. As a gross example, suppose it is reported that a magnet will attract objects. Demonstration shows it does attract and lift iron balls; that is Step A. above. Now variations of the experiment show that the magnet attracts **iron** but not copper, silver, etc. The observed effect—attraction—is real. Variation of the original experiment is needed to show the actual limits of the effect.
2. Combining all relevant data, from all relevant experiments, formulate a hypothesis.
 - A. The hypothesis must explain all observed data.
 - B. It must not demand as a consequence of its logical development, the existence of phenomena that do not, in fact, exist.
 - C. But it should indicate the existence of real, hitherto unobserved facts.
3. Using the hypothesis, predict new facts.

A logical structure broad enough to explain all observed, relevant phenomena will necessarily imply further phenomena that have not yet been observed. Use this mechanism to predict the existence of something which, under previous theories, would not exist.

4. Perform an experiment and make observations on these predictions.
5. As a result of the experiment, discard the hypothesis, or advance it now to the status of "Theory."
6. Make further predictions, further experiments, and collect more observational data, and form a new hypothesis.
7. Discard the old theory, take the new total of observational data, and form a new hypothesis.
8. See Step Three.

The process seems, at first glance, a completely circular, going nowhere system. It isn't; the 50-passenger airliner flying by just overhead testifies to that. Notice that each time round that cycle the new hypothesis shows how to get new data, new experimental evidence, new information. The process is **not** circular; it's an expanding spiral, and each sweep around it covers a broader and broader field of understanding.

But the most important step of all—the one that took men longest to make once the idea of organized knowledge was started—is Step Seven. "Discard the old theory . . . and start all over again." It's hard for men—who are basically conventional, status-quo animals! . . . to give up the comfortable familiarity, the nice, easy routine, of that Old Time Theory, to embark on a completely new system that calls for a total revision of all their thoughts. It's so easy and comfortable and familiar, even if the holes are apparent.

The true scientist is in a somewhat different position. He starts off with any theory and finds it useful only so long as it works. If it no longer works, it should be discarded, and a new, better one fashioned.

And that is an old, comfortable theory that you can settle down into, and stick with for life. Expect change; you can be sure you won't be disappointed.—From *DIANETICS, The Modern Science of Mental Health*, by L. Ron Hubbard. (Hermitage House, Pub.)

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the history of scientology

L. Ron Hubbard, the originator and founder of Scientology, is a product of the atomic age. In the early 1930's, at George Washington University, one of the first classes in "atomic and molecular phenomena" (now called nuclear physics) was inaugurated.

Hubbard, as a member of that class, thus became one of the first students of "nuclear physics" in America.

It was the dream of his classmates to unlock the energy of the atom with their knowledge of basic energy. It was the dream of L. Ron Hubbard to utilize this knowledge to discover the basic equations of life force; to him, simply another kind of energy. Both were incredible dreams. One would give Man a conquest of time and space. The other would give him a conquest of aberration, illness, even death itself—for death could be conceived as a departure of energy from a damaged container, the body.

In a world as full of hate as it has been in the last two decades, the release of such gigantic energy stores as might be accomplished through the cracking of the atom could not, to a human being with as much foresight as Hubbard, mean anything but chaos unless the riddle of life energy—and with that, hate itself—could also be resolved. Both must rise in the world together.

To Hubbard, grounded in nuclear physics and mathematics, the world, Man, and Life itself seemed the best laboratory one could wish. The answers to the riddle of Life lay in an examination of the living, not with test tubes or books. He commanded three expeditions, became a member of the Explorer's Club, studied 12 different cultures including those of Asia, and asked his questions of forgotten temples, buried cities, and ageless snows. And he studied still as a naval officer in the caldron of World War II. His studies and his research were rewarded with answers to his questions.

In August of 1945 Hubbard's classmates launched upon Hiroshima an atomic bomb—and the concussion wave jarred further than Japan. For with that weapon a world was in peril.

At that very moment, in Hubbard's notebooks, were written down the fruit of all his years of patient investigation. A telephone call to Washington would have placed another weapon in political hands.

All new things, in the hands of unthinking men, are first used for destruction. Gunpowder was utilized to blast down the security of walled towns long before it was first used to help man, as in mining. It seemed to Hubbard that this was what had happened to atomic fission. Here was the knowledge necessary to send Man to the very stars, a source of enormous energy which would help the race to conquer a

physical universe. And politicians had used the hard won knowledge of fission to rend apart a sleeping city and destroy all Man therein.

Scientology, in 1945, had come to the level where it could destroy—to a point where the formulae of life energy could snuff out sanity like a blown candle, just as atomic fission can flatten a nation. Hubbard judged that that was not far enough. Just beyond this point would lie the additional technology necessary to use his energy formulae to restore the waning lives of men, to obtain their sanity.

The difference was, it was in Hubbard's power to choose. Through school and during all the years following he had supported his own researches with a dextrous pen. Where he could have had funds for his work he refused them and turned to his typewriter instead. He wrote, he explored, he did whatever he could to pay his own way.

A casualty himself in World War II, he yet worked through the last year of the conflict in a hospital, studying hard to raise his science up from the gunpowder and war category to a level of construction.

In 1946 he had the glimmerings of a constructive use. In 1947 he had found how this unruly energy could be smoothed out and rearranged in a mind so that thought would be sane, not insane. He had found how this energy governed the body functions. And he could make man better than man ever had been before, both physically and mentally. Still he did not charge out into print.

He had come out of the war a disabled veteran, without funds or a job, the pattern of his life shattered as were those of millions of others. His was the standard problem of day-to-day bread. He wanted desperately to continue his researches until he had a constructive science, not another threat to Man's existence. But for all his need he would not market his discoveries. He counted his pennies closely. Although it gave him considerable pain to write because of his injured eyes and back, he wrote enough stories to support his work. Another nuclear physicist, editing a science-fiction magazine, gave a green light to Hubbard's copy and so gave him scanty funds with which to continue a formulation of Scientology, a stop-gap which would some day let unthinking men call Hubbard a "science-fiction writer."

Hubbard worked hard for the knowledge which would become "Scientology processing." He persuaded other veterans to serve as subjects for investigation.

By 1947, overworked and in poverty, he found he had the glimmerings of a workable process. By 1948, he had the full shape of Scientology and he wrote a scholarly treatise about it for medical and psychiatric societies which was offered with-

out reservation. And he had test cases to back his claims. He had resolved mental aberration and psychosomatic illness and the basic causes of human behavior.

His work, produced with such dogged sacrifice, was ignored.

In 1949, Hubbard had had the processes applied to himself to the extent that he again could see and sit at a typewriter. He became better physically until he passed a full combat physical—and lost his naval retirement.

He was left no recourse but his own accustomed publications. His friend, the nuclear physicist-editor, persuaded him into a popular publication of the work.

They judged that there were two ways to put forth a discovery—to scientific journals and to the public itself. He was forced to choose the latter.

One of the largest psychiatric textbook houses offered to publish a popular text if Hubbard could make it popular enough. His dream of a calm, three-years-to-write textbook went glimmering. The editor demanded an immediate manuscript or none at all. The editor got the manuscript—180,000 words written in three weeks.

The book appeared in May, 1950. It climbed instantly to the top of the best seller lists across the country.

Hubbard's troubles had just begun. The world smashed a highway through to his door. People began to get well who had been "hopeless cases" to medicine and psychiatry.

Service units, called Foundations, were organized in major cities.

A hastily mobilized psychiatry rushed wildly into print in every available magazine with alarmed blasts of Scientology. Hubbard tried to let them rave and kept working.

The solid and real core of Scientology, despite the sensationalism injected into the first book, despite cynical press, began to manifest itself. Hubbard advanced its techniques to a point where their practice would be successful in less competent hands and a period of steady growth began.

Occasionally he promises himself an expedition to the far places of the world, to the Alaskan tundra, or the Mountains of the Moon—and each time gives it up.

His area of exploration is the frontier of Man. He has already blazed a path wide enough to some day stop war and to utterly change our social order.

Even the limitations which Man and his aberrations used to tone down early publications now are no longer necessary. For the first time in centuries, Man dares to know himself. With ease, he can discover in his own background wonders that, years ago, even the most daring writers dared not fictionalize. What's more, he can prove it.—Rewritten from An Editor's Note in SELF-ANALYSIS.

new data doesn't invalidate early, proven techniques

EDITOR'S NOTE—Auditors and preclears too often complain that Scientology is invalidating itself; that today's techniques are making those of yesterday obsolete. L. Ron Hubbard, in a recent lecture, said definitely that you audit the preclear, not the technique; that the first book still will do exactly what it said it would do, and new developments have only one purpose: to give auditors newer and better tools with which to work.

Because we feel that this lecture is of extreme importance, it has been edited somewhat, and is being reprinted serially in SCIEN TOLOGY. This is the first chapter.

In the opinion of many people, this science changes—rapidly, radically, sporadically and unpredictably. When someone tells you this, you know he does not know his Scientology.

In **DIANETICS: The Modern Science of Mental Health**, in a chapter called "The Cell and the Organism," there is a statement (though not in these words) that the structure of the human body is a series of efforts and counter-efforts. In the chapter on emotion, there is a discussion on unburdening the mis-emotion by which the body is controlled. There is a statement that emotion is a theta thing, which we can use though we do not fully understand it.

This consistency of theory from the time of the first book to now is easily observed. There is one major error along the line, of which I know: the theory of valence. One glaring error out of all the hundreds of theoretical building blocks of this science is not a bad record.

Valence, as we used it, was wrong. We do not want anyone getting into valence. We want him to get out of valence. Why? Because if he is thoroughly inside his body, the thetan has almost ceased to exist, and the Genetic Entity is in control of the organism to a large degree.

Nowadays we are using Technique 80. That was not in the first book. But does Technique 80 invalidate what was in the book? No! In the first book we got around what we now do in Technique 80 by finding the basic on the chain. You can by-pass the whole of Technique 80, if you can find the basis on the chain. But that is a long and tiresome search, and now Technique 80 makes it unnecessary. Instead of running down chains of this and chains of that, looking for the first counter-effort on the line, Technique 80 just picks up any effort and counter-effort anywhere on the line and takes it from there. Still, finding the basic on the chain was a workable technique, though it required much greater art and many more hours than Technique 80.

Technique 80 says that we can use any effort or counter-effort anywhere we find it and unravel the track from that point. What has the preclear done with this counter-effort, and what has this counter-effort done to him?

The motivator and the overt, the **ded** and the **dedex**: that is Technique 80.

This is considerably easier than looking

through all tangle and confusion of incidents for the basic on the chain, but that does not mean that the auditor should never have heard of basic-basic. Because one fine day he may find a preclear who can go back to the first moment of pain or unconsciousness in the life and run it out—and blow the rest of the track clean.

The processing in the first book was designed for the wide-open case. In a tougher case, you had to know how to shoot demon circuits, as they were called. We don't shoot demon circuits much any more, but now and then you may get a preclear who is being told what to do and think by a voice inside his head, and if you know what it is to shoot a demon circuit you can just turn it off at will and go on to the next problem.

There was a lot of art involved in processing in those days. Some demons had to be attacked by running imaginary incidents. The more difficult the case, the more art was required.

We have been replacing art with technology, until now the case which was a great challenge in 1950 is only the standard routine, but that does not mean that the first-book case no longer exists. There

are still cases which have to be processed by 1950 methods before they can be processed by 1952 methods.

The first-book case is stuck in a pre-natal engram. He is spouting the words of the incident. The auditor ignores concepts, attention units, effort, emotion, thought, and so on. He just gets the preclear to tell him what is happening. The incident runs and reduces. Pretty soon the preclear begins to laugh and line-charges all the way up to present time—or scans the locks, as we would say it now. A great improvement has been made in the case, because the auditor knew enough to use the appropriate methods—first-book auditing for a first-book case.

Book One addressed the psychotic. But every time we turn around, we find that our sights have gone up. In 1950 we were trying to take a case and process him up to the point where he would no longer rub his mashed potatoes into his hair. Now we are trying to recover the full identity and knowingness of the being and causality of the immortal, imperishable self, forevermore.

It is quite a different goal.

(Continued in Issue 9-G)



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auditor must not freeze to one technique

attention, concept running may shift to emotion, effort

By D. FOLGERE

In any processing, the type of running which is being done may have, at any time, to give way to another type. Thus, if the session is begun on concept running, it soon may shift to attention-unit running and then to emotion or effort running.

If the auditor starts out with attention-unit or concept running and thinks that he can continue this procedure indefinitely without encountering any emotion or effort or counter-effort, he is missing the point. Attention-unit running and concept running are not intended to save the auditor from these things, but only to give him another way to handle these things.

Therefore, he should be aware that any concept, being thought, is likely to be buried by emotion, and any emotion is likely to be buried by effort. When he has the preclear running concepts, the result may be to free some of the preclear's attention from some incident and bring about a rise of tone. Or the result may be to run the preclear into a heavy wall of emotion or counter-effort. Whatever happens, the auditor must be prepared to keep running the case to a higher point than it was at when he found it. He cannot afford to be without knowledge of the earlier techniques.

If the preclear exhibits an attitude which is found at the bottom of the Chart of Attitudes, if he feels apathetic or does not remember or says he does not know anything, this feeling may be improved by running the concept of that feeling, by becoming aware of the feeling and experiencing it. However, it is not necessary to run the concept which the preclear expresses verbally. The auditor may wish and may do well to ask the preclear to get some other concept which is at the same point on the scale.

If the preclear feels apathetic, the auditor may ask him to get the concept of not knowing. If he forgets, the auditor can ask him for the concept of being an effect. If he feels that he has lost, the auditor may ask him to get the concept of having no trust in anything.

The effect of running one of these is to improve the others, since they are all merely special aspects of being low on the tone scale. When this is done, the preclear does not get the idea that his own words are being used "against him," and the case may run more easily.

We may assume that if the preclear had 99 percent of his body in apathy we would be foolish to send the other one percent to do something about it. It seems reasonable that the old principle of not sending a boy to do a man's job would hold true

in concept running with various parts of the body, just as it held true in other types of processing. If the preclear is too low on the scale, he can run only the lightest incidents. Previously outlined methods must be used to bring him up the scale. This is not to suggest that concept running is a particularly heavy technique, but only to remind the auditor not to let his desire to make headway blind him to the specific and detailed needs of the preclear.

Auditing has not yet reached the point at which the auditor has more data about the preclear than the preclear has. Of course, it may, but it hasn't yet.

When running such a concept as not knowing does not bring the preclear up the tone scale, the auditor suspects immediately that an overt act is interfering. He asks the preclear if he ever caused someone else to feel this way. The overt act will come to light. Running it will achieve the tone rise.

There is, however, one very important instance in which the incident will not come to light without a struggle, and that instance is the DED.

As we have seen, an overt act has a motivator before it. If the preclear feels tired, he is experiencing the counter-effort of the motivator incident, and this counter-effort will continue to plague him until the later incident, the overt act, is found.

A DED, however, is an overt act without a motivator. The feeling of tiredness which the preclear has is serving him as a motivator. He has to go on feeling tired in order to have a justification for the DED. He will not locate and give up the DED if he can help it.

When the motivator-overt sequence does not go smoothly, the auditor suspects a DED. The E-meter will prove even more useful in locating the DED than in locating the overt act.

It is characteristic of the case which is heavy with DEDs that it takes every opportunity to run the processing off the rails. Any loss of personal health and happiness which the preclear can claim, even for a moment, will serve for him as a "motivator" for his DED actions.

Here is a concept which should be added to those that can be used in concept running: the concept of ALONENESS. This is a low-tone concept, indicative of low affinity, reality, and communication.

Concept running is recommended as a self-help process by which an individual may improve his own state of mind at any given moment. If he feels tired, he runs the feeling of tiredness. If he feels alone, he runs the feeling of aloneness. — From ATTENTION UNIT RUNNING, Booklet 37 of the Professional Course.

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the appositions of scientology

compiled by alpha hart, b.scn.

These appositions present a complete dictionary of terms used in Scientology, and cover all phases from engram running to theta processing. They are taken from SCIENTOLOGY: 8-80*, and will be run serially in these pages. This is the fourth of the series.

FACSIMILE — That section of thought which has physical universe impressions on it with a time tag. In other words, it is a recording of an incident or part of an incident which contains all the perceptics, as well as emotion, the mind's conclusions, estimation of effort, effort, counter-efforts, counter-thought, and counter-emotions. Although a facsimile, like the thought of which it is a part, has no wave length, no mass, no time and space, its emotional force on the human organism can be measured fairly accurately with an Electropsychometer, regardless of when it happened. A facsimile may have just as much "charge" on it fifty years after it has been apparently "forgotten" as it had the day it occurred.

These pictures, or facsimiles, are used by the mind in combination with other facsimiles to make a body, animate it, and direct it toward its purpose of TO BE and the conquest of the physical universe. Facsimiles are not necessary for survival, but their acquisition is an aberration man has picked up along the time track. Most facsimiles, especially those of pain, loss, defeat, death, are extremely contra-survival.

FACSIMILE ONE — The one basic engram, on top of which all this-life engrams are mere locks. It was received by the human race many, many centuries ago, and probably was a supersonic shot in the forehead, chest, and stomach, incapacitating, and reducing, the size and function of the pineal gland. It can be run out by emotion and effort — not thought (if a preclear picks up thoughts and postulates, he's not contacting the incident, which is replete with "lie factories") — and is handled similarly to a heavy engram. While running it, one gets the impression of a dual being, alive on one side and dead on the other. The sense of time may be aborted.

Thoroughly running this incident alone should return to a person most, if not all, of his self-determinism.

FILE CLERK — Name and identity assigned to whatever has charge of data filed in both the reactive mind and the standard memory banks. Early in Dianetics, the auditor addressed himself to the "File Clerk" for all data; now, the "File Clerk" is used primarily for flash answers when the preclear seems bogged down on the time track. Asking the preclear for data, or a "yes" or "no" answer, followed by a snap of the fingers, will produce material completely unknown to the analytical mind.

GENETIC ENTITY — Although the GE has no real personality, it has a recording of the entire genetic line — from the original cell through all stratas of evolution to its present stage of development — including a transfer of somatics from past theta beings, for seldom will the GE have again the same thetan. A GE, located in the area of the stomach, stays with the body awhile after death — long after the thetan has abandoned it — and takes residence in another body two or three days before conception. Only a small amount of auditing the GE — or MEST processing, as it is called — is necessary except in the case of psychotics.

GROUPEE — Words or phrases in an engram or lock which collapse the time track, bringing similar incidents together. This happens only when a case has heavy charge and the action phrases have considerable effectiveness. To run groupees, the auditor must first reduce the emotion (anger, fear, grief, apathy). (Grouper phrases: "Everything happens at once", "I'll get even with you", "I have to do everything around here", etc.)

HOLDER — Words or phrases picked up by persons during pain or emotional stress that hold the preclear on the time track so that he is unable to move forward during processing. ("Stay here", "Hold on to this", "Don't leave me", etc.)

"I" — The "I" is the center of awareness of awareness, the central switchboard through which the efforts of the body are controlled. A person goes down the tone scale in the degree "I" loses control of its ability

to accurately estimate future efforts. During unconsciousness, from pain or emotion, "I" is cut off from command and the environment takes over. This can be especially confusing to "I" if, during unconsciousness, the body or any portion of it is moved without "I's" awareness. "I", conscious that the body has exerted effort without "I's" knowledge or control, loses some of its self-determinism, and unless through processing "I" recovers knowledge of what happened during that period of unconsciousness, it becomes doubtful of its power. Too many emotional upsets or periods of pain, therefore, have a tendency to divorce "I" completely from its function.

INVALIDATION — Any word or action that casts doubt on or denies the truth of a person's words, thoughts, actions, or perceptic recall during a session. The auditor must avoid this breach in the Code, no matter how skeptical he may be of his preclear's data. Even if he suspects outright falsehood, he should listen patiently and try to get better A-R-C between himself and his preclear. To do otherwise will cause the preclear to withhold data or doubt his own knowledge and emotions, sending him down the tone scale toward apathy.

KEY-IN — The first time a similarity or duplication of environment activates a period of unconsciousness which was brought about by pain or emotion, is called a key-in. An engram never enforces itself upon the body until it has been keyed in; therefore, a person might live a lifetime and never have cause to know he has an engram, or if his environment is sufficiently restimulating, he could live in a constant state of semi-consciousness ("dopey" or "dull"). This shutting down of the analyzer permits other engrams to be keyed in more easily, and a decline may be so rapid and sure that the person suddenly may find himself seriously ill, dead, or in an institution.

KINETHESIA — The recall of motion — our own or the environment's — through space and time.

KARYOKINESIS — Splitting of the cell. (See MITOSIS).

LAMBDA — The symbol for the living organism is the Greek letter *lambda* (an inverted "y" with the tail extending in the wrong direction). Lambda, which is MEST (matter and energy in space and time) animated by *Theta*, or thought, has only one goal: Survival, with an ultimate goal of Infinite Survival. When an organism, or lambda, fails to advance toward that goal, it succumbs. Theta, using lambda, or the animated organism, as an intermediate step in its conquest of the physical universe, seeks to establish an optimum motion for its control of motion. Both motion which is too swift and motion which is too slow are equally contra-survival, because lambda operates within a very narrow tolerance band (body temperature of 98.6, air pressure of 15 pounds to the square inch, etc.)

LIFE CONTINUUM — Carrying on the goals of another who has been a dominant personality in the preclear's life. Usually, there is a pattern of sympathy, regret, and restitution, preceded by an overt act or act of unkindness you committed or were convinced you committed.

For example: Grandpa was a dominating individual who gave you sympathy, or came to your defense when your peace or well-being were threatened. You liked Grandpa, and thought how nice it would be if you could be like Grandpa. Then Grandpa gets sick, and you feel sorry for him. He dies, and you remember all the times you were unkind to him: You let him hunt for his glasses although you knew they were on his forehead all the time; you forgot to give him that letter he was anxious about until after you'd finished playing six innings of baseball with the boys; you took that piece of chicken breast, although you knew Grandpa didn't like anything except white meat. You wish you hadn't been so mean; that you could turn time back and do nice things for Grandpa instead of being "pestiferous" (that's what he called you one day). And though you're not conscious of it, you begin to act like Grandpa. His goals are your goals. His bald head causes you to lose your hair. His failures are your own failures. You're living Grandpa's life instead of your own; you're carrying on a life continuum for a person who's probably squalling in his mother's lap right now.

It needn't be Grandpa for whom you're living a life continuum; it can be a parent or other relative, someone you know, an animal, or even a physical object, such as a wheezy old parlor organ.

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